

TWO  
TREATIES

*The first*

Concerning the Holy

Scriptures in Generall;

schewing

*VVby & How they are to bee made  
use of, by dayly reading &  
meditation:*

*The second*

Concerning the Psalmes in

particular; shewving

Howv they are to bee understood

& applyed to our severall occasions in  
the life of Christiani-

tie:

*For the helpe of such which in a plaine  
& popular waye, seeke for the acknowled-  
gement of the Truth vobich is  
after Godlinesse*



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Anno M. DC. XL.

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF LINCOLN

IN TWO VOLUMES

THE SECOND VOLUME

OF THE HISTORY

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# OF THE


of the Holy  
Scriptures.

A wise man will heare & will  
increase learning. Prov. 1. 5.

The words of the Lord are pure  
words as silver tried in a for-  
nace of earth, purified seven ty-  
mes. Psal. 12. 6.

How sweete are thy words unto  
my taste: yea sweeter then honye  
to my mouth. Psal. 119. 103.

Receive my Instruction & not sil-  
uer: & knowledge rather then  
choyce gold. For wisdom is  
better then Rubies & all the  
things that may bee desired are  
not to bee compared to it. Prov  
8. 10. 11.

 Eeng the Lord hath *the things*  
not onely spoken his *beeredeli-*  
most pure & precious *uered are*  
*True.*

▲ a word

*First, that every Christian is Necessary ly bound out, as yet-  
ence to read the Word.* word the fountaine of wisdom, but also written unto us; Ifay that hee who doeth not read the Scriptures (if it bee possibly bound to him) bee fully assured of his saluatiō; & by consequent cannot haue solid & true comfort in this life.

The reasons, why this saying is true, are many: & of these many, lett euery one whose conscience, is not altogether lost, & & being past feeling, hath not wholly giuen himselfe ouer to willfull ignorance consider these following:

*1. Bec, it is Gods Will expresse,* Who willfullye & stubborne-ly, or cōtemptibly neglect Gods expresse commandement, & remaine ignorant of his will, they cannot bee partakers, much lesse any wayes assured of his Loue:

Now such as continually neglect the reading & meditating  
of

of Gods written word, when  
 possibly they can read & me-  
 ditate in it, Those willfully ne-  
 glect his expresse commande-  
 ment: For the Lord hath expres-  
 sely commanded all to read Joh.  
 3. 39. *Search the Scriptures for in  
 them &c.* & hee hath expressly  
 commanded all to meditate:  
 Deut. 11. 18. 19. 20. *Therefo-  
 re shall yee lay up these my words  
 in your heart & in your soule, &  
 bind them for a signe upon your  
 hand, that they may bee as front-  
 lets betwene your eyes, & yee  
 shall teach them your Children,  
 speaking of them, when thou sittest  
 in thine house, & when thou wal-  
 kest by the way, when thou lyest  
 downe, & when thou risest up  
 & thou shalt write them upow  
 the dore posts of thine house, & up-  
 on thy gates.* And hee hath ex-  
 presly commanded both to read  
 & meditate: Jos. 1. 8. *This booke  
 of the Law shall not depart out*

*of thy mouth: but thou shalt meditate there in day & night, that thou mayest obserue to doe according to all that is written therein. For then shalt thou make thy way prosperous, & then thou shalt have good successe.*

VWherefore if any man feareth God & trembleth at his vvord, hee must knowv that to reade his vvritten vvord & meditate therein is his expresse vvill; & vvho dare continually neglect this his Commandement, cannot but expect his eternall vvrathe, vvhich is prepared for such Children of Disobedience.

*Rec: it is the chiefe meane of salvation* VWho neglecteth the meanes of full assuerance of Salvation, cannot bee fully assuered of it, so long as hee doeth vvillfully or sloathfully neglect them.

Novv every one that doeth not read the vvord of God, vvhen

When hee may, & can: neglecteth  
the meanes, yea the chiefe & al-  
most onely meanes of full assue-  
rance of Salvation, And therefo-  
re can neuer attaine unto it,

For the vvritten vvord is the  
chiefe meanes to attaine to Re-  
pentance & to knowvledge & by  
knowvledge to the assuerance  
of Salvation. Psal. 19. 7. *The Law  
of the Lord is perfect converting  
the Soule: the testimonie of the  
Lord is suere, making vvise, &c.* It  
is the chiefe meanes of faith &  
by faith of life euerlasting. Joh.  
10. 21. *These are vvritten, that  
ye might beleue, that Iesus is  
the Christ the Sonne of God, &  
that beleeuing, ye might haue  
life through his name.*

It is the chiefe meanes of full-

filling our joy, which cannot bee made full, without this assuerance 1. Ioh. 1. 4. *And these things write vnto you, that your joy may be full.* And therefore because this written word, is ordained by God to bee a meanes of conuertyng soules to God, of giuing wisedome, faith, life, & fullnesse of joy unto men; For this cause who is negligent in using it, doeth but deceiue & flatter himselfe, if hee thin kes to bee sure of Salvation.

NB

If it bee asked heere; If the hearing of the word preached bee not a sufficient meanes alone, without the Scriptures to attaine to salvation? I Answer: By Gods speciall favour it may bee sufficient, for such as cannot read; either because they are blind, or else because they are incapable of instruction to learne to read.



*the Statutes are right; reioyning  
the heart; & the Commandement  
is pure enlightning the eyes. Psal.*

19. 8. The illumination is attained unto by the Doctrine of true science, & by the reproofe of Erroneous opinions. 1. Tim. 3. 16. The Consolation is attained unto, by the learning of Gods promises & of the Saints afflictions. The knowvledge of the Promises breeds hope to comfort, Hebr. 6. 18, & the knowvledge of the afflictions, breedes experience to hope. Jam. 5. 10. 11. The Practise of Godlinesse is attained unto by admonition to Dueties requisite in Obedience, 1. Cor. 10. 11. These Dueties are, to eschevv euill & to doe good: & to teach to eschevv euill, there is correction of vices; & to doe good, there is Instruction to Righteousnesse 2. Tim. 3. 16. Now the summe of all these ende

Wholly comprehended in these words of Paul, 2. Tim. 3. 17. *Where hee sayeth, that the Scriptures are given, that the man of God may be perfect & thoroughly furnished unto all good works*

If then thou desirest to reape fruit, & receiue Gods blessing, in Reading & Meditating the Scriptures, thou must sincerely & uprightly intend to become a perfect man of God by them: thou must intend to be thoroughly furnished, both in will & understanding unto all good Workes.

For if this be thy intent in receiving the scriptures, answerable to Gods intent in giving them, thou mayest be sure that God will blesse thy endeavours; for this is the promise: If we aske any thing according to his will, hee heareth us: & if

wee know that hee heare us,  
 VVatsoeuer wee aske, wee know  
 that wee haue the petitions,  
 that wee desired of him. i. Ioh.  
 5. 14. 15.

VVhen thou hast understood  
 this to bee the Ende of the Scri-  
 ptures: next thou must learne,  
 VVhat the matter is, vvhich is  
 handled in them: for by the  
 matter that vvhich is vvritten is  
 made fitte to bring forth the in-  
 tended Ende-

The matter is in Generall the *The mat-*  
 Constitutions & vvorkes of *ter, that*  
 Gods good vvill & pleasure for *is, the*  
 mankind & ouer mankind: for  
 mankind to saue him; & ouer  
 him, to rule him. In particular  
 these constitutions & vvorkes of  
 God, concerne man either  
 in the Life of nature, or in the Li-  
 fe of the Spirit. Gods vvor-  
 kes for man & ouer man in  
 she

*Creation,* the Life of Nature, are chiefly these: First the Creation of all things for man, & of man for God.

*Preservation & Propagation,* Secondly the preservation, & propagation of man, to possess the world made for him. Thirdly the Gouvernement of man in the VWorld to his ovvne good & Gods glorye. And this

*Gouvernement,* Gouvernemēt is, asvell in Civill, as in Ecclesiasticall Matters, & these are the chiefe heads of things belonging to the Old Testament; VVhose subject is man, as hee is subject to the Law, that is, man as hee is a naturall man. The heads of Gods VVorkes for man, in the Life of the Spirit are likewise; First the Creation or Regeneration of the newve man by the vvorke of Redemption, in the foure Evāgelists. Secondly the Propagation of the newve & spiri-

spirituall Man to possesse the  
VVorld, in the Acts. Thirdly the  
Gouvernement of the same, in  
the Epistles & Reuelation.

in another respect the Matter  
of the Seripures may thus bee  
conceiued; in them is Generally  
revealed the mysterie of eternall  
salvation, vvhich in particular is  
declared, in the Law & the

*Adminis-  
tration  
of Gods  
Justice.*

Gospell. The Law hath in  
it the Revelation of Gods  
justice unto salvation; & the  
Gospell revealeth his mercie.  
The Law is in the Old, & the Go-  
spell in the Nevve Testament.  
Gods justice is reuealed in the  
old Testament: First in establi-  
shing the vworld for man, & in it  
a Church for himselte. His justi-  
ce in establishing the vworld is  
made manifest in his effectuall  
VVisedome to order nature &  
man kind to their ovvne ends.

Ant

And it is made manifest in establishing his Church by his Covenant vvith it: & this is the matter of Genesis. Secondly his justice is reuealed by forming his Covenant to this Church of his, by the power of his trueth in faithfullnesse & seueritie, vvhich are fully reuealed in the Historicall Bookes of the old Testament, From the Beginning of Exodus, till the Ende of the Booke of Hester. Thirdly his justice is reuealed in instructing & comforting his Church, according to the Tenour of his Covenant. The Instruction is to make them vvise to a holy life; & the comfort is, to make them perseuerant in hope: & this is the matter of all the rest of the Bookes of the old Testament viz, of the Prophets/Psalmes, Job, Proverbs, Canicles, Eccles. So

that

that shortly in the Myſterie of  
 juſtice there is the ordering of  
 things as they ſhould bee, &  
 the performing of things as they  
 are promiſed. Now the com-  
 pleat ordering of things in their  
 being is ſayd to bee in the five  
 bookes of Moſes; &, the com-  
 pleat performing of things as  
 they are promiſed, is in the reſt  
 of the Bookes & that both in  
 Deeds of Power, & in Words of  
 Wiſedome: the deedes of Power  
 are to giue to the Church the  
 Land promiſed; & to rule the ſa-  
 me in the poſſeſſion of it. The  
 Gift of the Land is in the Booke  
 of Joshua. And the Gouverne-  
 ment in the poſſeſſing of it, is in  
 the other Historicall Bookes.  
 The accompliſhment of the Co-  
 venant in the Word of wiſedo-  
 me for the Rationall glori-  
 fying of God in his workes, is

In the Prophets & Hagiogra-  
pha, that is to say Job. Psalms  
Proverbs Ecclesiastes & Cantici-  
cles.

**O Mer-**  
**cie.**

The Myſterie of Gods mercie  
is revealed in the newe Teſta-  
ment in two things: Firſt in pro-  
curing the cure of mans Miſerie:  
And ſecondly in Applying that  
cure unto him. The remedie of  
miſerie is the Remiſſion of ſinne,  
procured by Chriſt, vvhofe Life  
is in the ſoure Evangelists. The  
Applying of this remedie is the  
publishing of the Remiſſion of  
ſinne freely through Chriſt, that  
it may bee received by faith,

This publication is performed  
by the deedes of poſſeverfull faith,  
in preaching the Goſpell to the  
vvhole vvhorld, in the Acts of the  
Apoſtles: & by vvords of faith-  
full vvifeſdome in expounding  
the truth of all Myſteries & Du-  
eties



in the Epistles of the Apostles  
in the Revelation. And this  
much concerning the matter &  
Ende of the Scriptures: The man-  
ner of reading followeth.

*Thirdly  
the Man-  
ner of rea-  
ding, that  
it must  
bee done.*

The Reading & meditating in  
the word, that wee may reape  
fruit by it, through Gods bles-  
sing, must bee performed: First,  
Holily, next, Constantly, lastly  
Wisely.

Thou shalt reade Holily & me-  
ditate, if thou joyne to thy medi-  
tation Devotion, faith & thanke  
fullnesse. Devotion by prayer,  
before thou beginne: Which if  
thou meditate alone, may bee  
performed in a sett forme, & ex-  
presse ereauing of Gods blessing.  
If thou meditate with others, at  
least in a mentall ejaculation, to  
bee assisted therein & to avoid  
thoughts not tending to edifica-  
tion. Faith by the spiritnall joy

*Holily  
that is  
VVith deu-  
otion be-  
fore.*

*VVith  
Faith in.* of the heart, & assurance of Gods  
favour towards thee vvhiles  
thou art in the vvorke it selfe.  
This is attained unto, by a cheér-  
full louing of the good vvorke  
thou hast in hand. Thankesfull-  
nesse by a reverent & Dutifull ac-  
knowledgement of Gods good-  
nesse in teaching by his vvord;  
& creauing assistance to bestow  
that vvhich hee hath taught thee  
unto his glorie.

*Constantly* Thou shalt reade & meditate  
constantly, in appointing & ob-  
serving the Due tymes, for dayly,  
*Dayly in  
the* & for vvcekely meditation. For  
*Morning* dayly meditation at least some  
*Evening.* houre in the morening & some o-  
*VVcekely* ther in the evening. And for vvee-  
*Sabbath* kely meditatio, at least the vvhole  
*day.* Sabbath day. And this constāt  
course is requisite of thee, vvhen  
thou art alone: but if thou bee  
vvith others, either giue, take, or  
seeke

Take occasion to meditate vvith  
them of such matters, as belong  
to Gods revealed vvill & edifica-  
tion vvhich if thou canst not doe  
by reason of the malice & exces-  
s of vanitie in these that are vvith  
thee; then thou art to part com-  
pany vvith them.

Thou shalt read & meditate wile-  
ly, if thou doe it orderly & judi-  
ciously. It may bee done orderly, if  
thou performe the actiō in hand  
both perfectly & conveniently;  
& that as vvell in matter as in mā-  
ner. It is to bee performed perfect-  
ly in the matter, in proceeding  
from the beginning to the ende  
of a matter vvithout omission of  
any part thereof. It is to bee per-  
formed conveniently in the mat-  
ter, by marking the Distinction  
& orderly coherence of euery  
part vvith another, & of all in  
the vvhole to make it up.

*Wilely.  
that is  
When you  
doe it or-  
derly  
namely  
perfectly  
& conue-  
niently  
both in  
Matter  
& Man-  
ner.*

It is to performe perfectly in  
the manner, by omitt<sup>ing</sup> no  
duty of the mind serving to satisfie  
the understanding, the will, but performing all the  
parts of a contemplation  
without omission or interrup-  
tion. The parts of meditation  
are; first, attentive reading or  
hearing; secondly serious rumi-  
nating. The attentive reading  
to conceiue with understanding  
& the serious ruminating is: 1. To  
conserue with memorie what  
understood. 2. To judge with af-  
fection of that which is conser-  
ued. The affections to which our  
judging must bring us, are chiefly  
admiration & loue, for the rest  
depend upon these. The admi-  
ration is, to perfithe the Unde-  
standing, in regard of the  
wonderfull depth of mysteri-  
ous knowledge, & certitude of  
the truth. The loue is to perfi-

will in regard of the most ex-  
cellent, & sweet goodwille of  
the obedience & of the fruits  
thereof, that are to ensue upon  
the knowledge & truth. It is to  
be performed conveniently in  
the manner, by ordering every  
action and a part thereof, in its  
own place, as it is most fitt to  
goe before or follow another a-  
ction, for to enlighten the better  
the understanding, to confirme  
the memorie, & to moue the  
will. This ordering of the actions  
& of their parts, is done by two  
chief rules euident in the nature  
of knowledge & practise: viz:  
1. Lette that which belongeth to  
understanding bee done, before  
that which belongeth to affe-  
ction. 2. Lette the Generall goe  
before the particulars, whither  
in conceptions or affections: & so  
that which belongeth to memo-  
rie,

shall follow both the conce-  
 ptions & affections, severally &  
 conjoyntly. Now besides these  
 rules there is another rule taken  
 from holy prudence to persue  
 this meditation both in Under-  
 standing & obedience, viz Let  
 te thy conceptions learne & thy  
 affections resolve, first allow eyes  
 to know & doe the Duties of  
 practise, before thou seeke to  
 dine & delight thy selfe in mat-  
 ters of speculation. This rule  
 doeth not repugne to the first  
 Rule, although to some it may  
 seeme soe; but they stand very  
 vvell together in practise & na-  
 ture. And this last rule is take  
 from the heavenly Prudency  
 of Christs Counsell. Joh. 7. 17.  
 If any man vwill doe his vwill  
 that lent me, hee shall know of  
 the Doctrine vwhether it bee of  
 God or vwhether I speake of my  
 self. And this much concerning  
 the order in reading & medita-  
 ting. Now the judicious rea-  
 ding & meditating consists in  
 the prudent & right use of fitt

*Judicious-  
 ly. This  
 consists in  
 the use of  
 fitt Heb-  
 pes. of  
 Further  
 ce & sup-  
 plic.*

helpesto conceive, conserve &  
 judge a right what is to bee  
 read & thought on. These hel-  
 pes may bee helpest of fore-  
 knowledg, & helpest of Di-  
 stinct knowledg: the one is  
 for soliditie, & the other for va-  
 rietie in knowiedge. The first  
 helpest are to bee used before *Further*  
 reading, & the second in the *ring hel-*  
 tyms of reading & meditating. *pes are of*  
 Before reading the judgement *Fore*  
 must bee helped to know *know-*  
 what the subject scope & sum- *ledge.*  
 me is of that vvhich is to bee  
 read or meditated on. And the  
 refore it vv ere fitting to haue  
 some short Treatie cōprehen-  
 ding in good order, exactly all  
 the subjects of every Booke &  
 Chapter of the Bible, as they a-  
 re truly answerable to the  
 maine intētion, & particular  
 scopes of the Holy Ghost, in the  
 vv hole & in euery part of the  
 Scripture. Wherein also the sū-  
 messhould bee expressed short-  
 ly & clearly, both of the Boo-  
 kes & Chapters. B 4 And

And this would bee a sufficient,  
& yet no more then needfull in-  
strument of fore knowledge.

**8**  
*Distinct*  
*know-*  
*ledge.*

The helpes of distinct know-  
ledge are such as helpe either to  
farther us in applying the Scri-  
ptures that are cleare, to the en-  
des for which they are giuen; or  
else to supplye our imperfections  
in places obscure, or alltoge-  
ther necessary.

The applying of cleare places  
to their endes, is nothing else but  
to marke in reading & medita-  
ting these places that are most fit-  
te to bring forth in us or in o-  
thers; the fruits of knowledge  
& practise.

Helpe to marke such places  
are. 1. To learne the seuerall en-  
des of the Scripture rehearsed  
& in reading to haue them in  
mind. 2. To haue for euery di-  
stinct ende, a seuerall figure, whe-  
re



re by the place proper for it may  
bee marked in the margent of  
the Booke. Or if it bee not  
thought good to marke it in the  
margine of the booke, certaine  
paper may bee readie at hand;  
hauing all the titles of the endes  
distinctly sette downe in a con-  
venient distance, & under every  
title (whe your meete with a clea-  
re place that is to bee referred un-  
to it) let the place bee quoted. For  
example the figures & titles may  
bee these in Generall, In the ende  
of Practise

1. For correction of Vice let the  
figure bee C

2. For instruction in Vertue J  
In the ende of knowledge

1. For Doctrine of trueth D.

2. For reproof of Errour R.

In the ende of Comfort

1. For knowvledge of Promises P.

2. For knowledge of afflictions  
distinctly observe, B 5 1. Pr.

1. Punishments inflicted

2. Threatnings of euills

And if a man desires more distinct & particular titles & figures he may adde to these so many as hee thinkes good, & as experience shall teach him to bee convenient. For the particulars cannot bee fully specified to the use of euery one singularly, but only by him that knowveth himselfe, & therefore a generall Rule is in marking such places, that all places vvhich in reading poverfully affect a mans understanding, heart, will, Conscience, in vvhatsoever kind of ende they bee, they are chiefly to bee marked; for by them God speakes directly unto the, & therefore thou oughtest to heare his voyce readily vvither it bee promise, or threatening or instruction, or correctiō, or Reason, or admonition, & so forth. The helpe to supplie our imperfe-

17.  
fections are either for Understanding or Memorie. For vnderstanding, all places doubtfull are to be referred to a seuerall Booke appointed to that purpose: vwherein the sense of them, & the resolution of doubts may bee vrittē. Now the sense of obscure places is attained unto, & the Resolution of doubts is gotten by reading at due tymes of leasure Commentaries & learned expositions: or by conference vvith such as God hath indued vvith understanding & knowledge.

For memorie the most euident places, which convict our understandings & Consciences fully, either of the trueth of Doctrines, or of the necessitie of Duties; or assuere our hearts in solid comfort; are to be sett downe by them selues, each in their owne kind, under their proper titles: that wee may haue the marrow of trueth Doctrine, obediēce & cōsolatiō

*supplying  
helpes are  
for  
vnder-  
standing.*

*Memorie*

fitted to our owne capacitie, & gathered by our ovvne observations, as Gods spirit shall have directed us, to bee readie at all tymes to confirme our memories by repetition, & to bee ingrafted in us by serious meditation; by which meanes every diligent Schollar in the Schoole of God, may become in Israel a Prophet by Wisedome, & a King by power, to ruele & subdue his flesh & stubborne affections, & a priest to offer up his Soule & bodye to God as a lively sacrifice, by his reasonable service. Amen.

### Recapitulation.

The things here deliuered are two  
First that that every Christian is necessarily bound in Conscience, to reade the word, & that for three reasons:

First because it is Gods will ex-  
presse

Se.

Secondly because it is the chiefe  
meanes of saluation.

Thirdly because { it is onely infal  
libe in tructh  
& sufficient in  
vertue.

Secondly. howv that Scriptures  
ought to bee read; heere is  
shewed.

First that the ende of the Scriptur-  
es is to perfect us in knowled-  
ge & in obedience.

Secondly that the matter of the  
is the Creation, Geuernement,  
& preservation of all tempo-  
rary & spiritual things, in the  
administration of Gods justi-  
ce & mercye.

Thirdly that the manner of rea-  
ding them must bee.

First holily; that is with devotion  
before, with faith in, & with  
thankfullnesse after reading.

Secondly constantly, by weekly

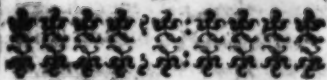
38.  
& dayly reading. Thirdly wi-  
sely: in reading,  
Orderly; & this requireth a  
perfect & convenient reading,  
both in matter & manner ju-  
diciously; & this requireth the  
use of fitt helpes, vvhich are  
either helpes of furtherance,  
or supply.

Furthering helpes are, helpes of  
foreknowvledge, & of distinct  
knowvledge.

Supplying helpes are either for  
understanding, or memory.

F I N I S.





OF THE  
Right use of the  
Psalmes.

Collofs. 2. 16.

*Lette the vword of God, dwell in  
youe plenteowly, in all Wise-  
dome, teaching & admoni-  
shing your selues in Psalmes &  
Hymnes, & spirituall songs, sin-  
ging with a grace in your  
Hearts to the Lord,*

Eph. 5. 19.

*Bee filled with the spirit, spea-  
king to your selues in Psalmes,  
& Hymnes & spirituall songs  
singing & making melody in  
your hearts to the Lord,*

Hence

**H**ence may bee collected  
 what the intent of Gods  
 Spirit was in giuing un-  
 to us the Psalmes, &  
 how vvee ought to make right  
 use of them.

The intent of God is, that by  
 them the vword of God should  
 dwell in us plenteously, vvee  
 being filled vvith his spirit. For  
 indeed the Psalmes are nothing  
 else, but the voyces & vwords of  
 Gods spirit, vvwhich it did speake  
 in tyme past in the hearts of  
 Gods children, to comfort them  
 & to make intercession for  
 them, according to the vvill of  
 God; vvwhich spirit the Lord vvill  
 haue to dwell now also in all his  
 saints; to giue them the same  
 comfort & to make the same in-  
 tercession. For Iesus Christ in his  
 saints, is yesterday & to day, &  
 for euer the same, Hebr. 13. 8.

*Rom. 8.  
 26. 27.*

The



The use therefore to bee made of them, anſwerable to Gods intention is in generall to receiue in them, & to admitte by them, in our hearts the operation & working of Gods ſpirit tending to comfort us: but in particular this operation is threefold, in the place ſo named: viz: Speaking, Teaching & Admonishing; & this muſt bee done not to others, but to our ſelues. For by the Pſalmes the Lord doeth make e- uery one, that uſeth the rightly, his owne comforter, by ſpeaking to himſelfe: his owne Doctour, by teaching himſelfe, & his owne Correctour, by admoniſhing himſelfe. Here then it is evidently true vvhath the Apoſtle S. John ſayth 1. Epistle 2. 27. That Gods children hauing received an Annoynting from God, vvhich abideth in them, they are by it in  
abled

abled see, that they have no need that any man teach them; but by that annoyating they are taught all things. I say this truth is manifest to all such as use rightly the Psalmes. For it is most certaine that there is no occasion, condition or temptation, that can befall us but wee shall find some Psalm fitting for that occasion or estate: Whereby as by a Lesson, given to us by Gods spirit, wee shall bee directed what to doe in that estate, & how to frame our affections towards God; that in it & by it wee may worke out our salvation & draw nearer to God then euer wee were before. Whosoever then desireth to worke out his salvation with feare & trembling, & to make it sure, lette him dayly consider his owne estate & condition in three things.

1. How farre hee comes short of per-

perfection, & what hee seeth yet to bee wanting in him selfe, in the Degrees of progresse towards it. For if wee truly goe forward, wee shall euor see some thing yet still before us, where unto wee haue not attained: but if att any tyme wee thinke nothing of wanting, our course is stopped & wee want all.

2. How farre hee is come on to the way of perfection. For although none is perfect in this life, yet there is a certaine Degree of progresse intending towards perfection, which degree of progresse is called perfection it selfe in the Scripture 1. Cor. 2. 6. & Phil. 3. 15. For the whole & the part is all of one nature, & therefore any part may beare the Denominatiō from the whole.

3. What the thing is that doth chiefly affect him at that present: Whither it bee Joy or Griefe or

Feare or Hope, &c. or such like. For wee are neuer without some affection or other. VWhen this is done, then lette him seeke out in this Table, or in some other, one convenient for this use, the Psalmes or Psalmes most agreeable to his condition at that present; Whither it bee prosperitie or aduersitie. The Psalmes being found, lette him strine to frame his conceptions, his affections, & the motion of his heart, according to the Patterne & forme of motions & affections, expressed in the Psalmes by Gods spirit: & so making his prayer in spirit & truth, hee shall find at last the same effects wrought in his heart, which in former tyme the Lord wrought in Dauids heart, by the like motions of his spirit. For there is but one bodye, one spirit, one hope of our calling,

one

*Ephes. 4.*  
*5.*

one Lord, one faith, one Baptisme, one God & father of all, who is aboue all & thorough all, & in us all, & with him there is no acception of persons, for there is no difference betwixt the Iewve, & the Gentile, for the same Lord ouer all is rich unto all that call upon him. For vwho soeuer shall call upon the name of the Lord, shall bee saued. Rom. 10. 12, 13. Therefore if vvee call as they did, vvee shall bee saued as they vvere.

The forme of knowvledge & Trueth is in the Lavve. Rō. 2. 20.

The Lavve Doeth containe the forme of knowvledge & trueth, & in the Psalmes is the very marrovv & the vvhole substance of the Lavve. not onely in the matters of knowvledge & trueth, but also in the expresse formes & patternes of both. Now the

the formes of knowvledge are gi-  
 uen as patternes to rule our faith,  
 & the formes of truth as patter-  
 nes to rule our life & actions, &  
 according to this division of the  
 Apostle all the Psalmes may  
 bee divided into three or two  
 heads, viz: into Patternes to ru-  
 le our { Faith,  
 { Obedience.

The patternes of faith are to  
 rule three things in us, Our Un-  
 derstanding, our Conscience, our  
 Will. Our Understanding is to  
 bee ruled by formes & patternes  
 of knowvledge: Our Conscience  
 by formes of spirituall assueran-  
 ce; our vvill & affections, by for-  
 mes of invocatiō & calling upon  
 God. The patternes of obedien-  
 ce are to rule two things in the  
 course of our life, viz. either the  
 doing of good, or the eschevving  
 of euill. The doing of good is ru-  
 led

led by formes of Exhortation:  
& the Eschevving of euill by formes of Dehortation.

*Formes of knowvledge for the  
Understanding.*

The formes of knowvledge teach  
us, how to thinke & concei-  
ue of | God  
| Man.

Of God both in the manifesta-  
tion of his being & Gouver-  
nement.

Gods being is made knowven by *Psalmes -*  
the testimonies of his Power, *of instra-*  
Providence & justice. *ction,*

1. In the Creation of the vvorld &  
the giuing of his Lawe to man 19.

2. In the vvorkes done in the  
vvorld & for his Church sake 114.

Gods Gouvernement is made  
knowven two vvayes

1. In the establishing & erecting  
of his Kingdome 2.

2. In executing his royall autori-  
tie, vvhich extends it selfe;

Over all men in } judgement 8.  
 Generall by { Mercy 50.

Over the faithfull in particular  
 by { Mercy & justice 36. 78.  
 { Majesty & Pover 76. 110.

Of man, vve are taught to conceiue aright of him in three things.

1. Of his being & life in nature. 90.

2. Of his diuers estate & conditiō,  
 viz. { felicity & infelicity 1. 112.  
 { Nobilitie or Dignitie 87.

3. Of his conuersation as it is  
 either { Vertuous, or  
 { Vicious.

Concerning Vertuous conuersation vve are taught, vvherein it consists; & vvhhat fruits followv upon it,

The qualities vvherein the nature of a vertuous conuersation consists are 15. 24.

The fruits followving upon it are Generall or Particular.

The



8. The generall fruits are such as follow upon  
 50. the whole course of a vertuous life, &  
 are Gods blessings of { Sure protection  
 36. 78. 91. 125.  
 76. 110. { Prosperitie & in-  
 crease 127. 1: 8.

The particular fruits are such as arise from  
 90. speciall Duties of a vertuous life as in  
 the Duties

1. 112. { true repentance  
 87. 1. Towards God, from { off sinne 32.  
 { faithfull prayer  
 { in distresse 142  
 2. Towards our neighbour viz. { Mercy 41  
 { Loue. 133

Concerning vitious conversation wee are  
 taught also, Wherein it consists: & what  
 fruits follow upon it. And as for

The Qualities wherein the nature of vi-  
 tious conversation consists they are ex-

- . 24. { Generall as belonging  
 pressed either { to all the wicked 10.  
 { 11. 14. 36. 53.  
 { Particular as belöging  
 C { to Judges 82.

The fruits & ende of a vicious conversation  
are

49.73

*Formes of spirituall assurance for the  
Conscience.*

These formes sett forth the testimonies of  
a good Conscience witnessing & giuing  
in ward assurance to the heart of a child  
of God of two things, viz. of his Faith;  
& of his Obedience.

The testimonies of a good Conscience as-  
suring us of faith are [16.21.27.31.62.63.  
sett downe] 94.121.137.

The testimonies of obedience assure us ei-  
ther of the fitnessse of our Disposition &  
readinessse to obey: or else of the practi-  
ce it selfe of the Duties of obedience.

The fitnessse of disposition to Obey, con-  
sists in Simplicitie & humilitie 131.

The practice it selfe is either in the begin-  
ning of perfourmance, or in the progresse.

The beginning is the desire & resolution  
to doe Gods will 75.84.101.138.146.

The progresse is to haue in the service of  
God [Diligence & Zeale 17.26.131.

[Joy

122

For

*Formes of calling upon God for the  
euill & afflictions.*

These formes teache our afflictions & desires to call upon God in prayer & thanksgiving. The formes of prayer are pater-nes unto us either of Supplications, or Complaints, or Deprecations, or Imprecations. Supplications are to bee rules of our afflictions in craving good things: Complaints in expressing euill things: Deprecations in craving mercy & compassion. Imprecations in craving justice & Wrath.

*Formes of Supplications.*

The Supplications are for matter either  
Generall or Particular. *Supplications.*

The generall are prayers to escheue euill, & to obtaine all good things needfull: as helpe & deliuerance fro God 13. 71. 86. 143.

The particular are prayers to escheue some speciall euills or to gette some speciall good things.

The speciall euills are chiefly threefold:

1. Wicked people to bee eschued in regard

of their, { Society 28. 43. 120.  
 { Persecution { 3. 4. 10. 12. 17. 54.  
 { 55. 56. 60. 70.  
 { 109. 140.

2. Sinnes & infirmities to bee eschued 25. 130

3. Miseries & daungers to bee taken a way 22. 31. 57.

The speciall good is to bee desired either for our selues, or for others.

The things craved for our selues are by formes of petition : & the things craved for others by forme of intercession.

The petitions are either to the effect, that God would receiue us as acceptable to himselfe, or else that wee may receiue from God gifts necessary for our selues.

¶ Wee craue to bee receiued of *Petitions* God in praying for free accessse to him by prayers & a holy life. 5. 17. 42. 43.

¶ Wee craue to receiue Gods gifts necessary in praying for three things.

1. For the knowledge of Gods wayes & truth. 67. 119.

2. For

2. For the assistance of Gods favour to  
preserve us in that trueth 44. 61. 64.  
3. For defence by his power & justice to  
revenge us against enemies 7.

*Intercessions.*

- The intercessions { The Church of God 47.  
are either for { 74. 79. 80. 83. 85.  
The Kings person 20. 72.

*Formes of Complaint.**Complaints*

The complaints are either for the absence  
of good things or for the presence of  
evills.

- The good things { Gods presence absent.  
absent are { from his children 60.  
{ Gods helpe delayed 13.

The evill things present threefold

1. VVicked people { Multitude increased 12  
in their { Company 120  
2. VVicked actions of ungodly men which  
are oppression & persecution of the  
godly 10  
or else despising & contempt of the  
godly 123

14  
Afflictions & miseries

22. 38. 102.

Deprecations.

Formes of Deprecations. 6. 51.

Imprecations.

Formes of Imprecations. 35. 59. 94.

Formes of Thanksgiring.

These formes teach us either to remember the benefits receiued with gratefulnesse: or else to Acknowledge gods glory vvith prayes.

In gratefulnesse vvee are taught to remember both the euills eschued & the good things receiued. The euills eschued are either in regard of our selues or others, & the good things also.

The euills eschued in our ovvne persone are { Plotts of the adversary 9. 12.

{ Daungers & Misery 30. 40. 116. 118.

The euills eschued in the persons of others are such euills from vvich God hath

{ Plotts of the adversary 114.

{ Afflictions & captivitie 126.

The

The good things received in our owne  
person are. (house of God 23.

1. Our education & nourishment in the  
[Holinesse & eternall

2. Our participation | Love 103.  
of his good gifts. { Comfort & delive-

rance in Distresse

77. 144.

The good things received in the persons  
of others, are such things as God hath  
given to the Church or to the King for  
our good; heere they vvee are taught  
to thanke God for his benefits to the  
Church, both generally for all sorts of  
blessings bestowed upon it. 48. 63. 66. 105.  
And also particularly for the special

benefits

1. Of his Couenants to establish it. 81. 89. 105

2. Of his protectio<sup>n</sup> over it to preserve it. 46

3. Of his bounty & truth towards it to  
direct it. 103.

Vvee are taught also to thanke God for par-  
ticular benefits bestowed on the King. 27

In prayes vvee are taught also to acknow

lege Gods glory both in his goodnesse  
& greatnesse that hee may bee loued &  
admired, *Prayes.*

	Justice	34.
	Mercy	103. 106. 113.
The goodnesse of God		117. 136. 149.
is sett forth in his	Providence	104.
		139. 145.
	Trueth & faith	
	fulnesse	92. 111.
The greatnesse of God	Powver	33. 29. 107.
is sett forth in his	Majesty & faith-	
	fullnesse	47. 93.
		108. 115. 135. 146. 147.

*Formes of practice to rule our  
Obedience.*

These formes containe both Exhortations  
to stirre us up to doe good, & Dehorta-  
tions to leaue euill. As for the Exhorta-  
tions they are either Generall to all or  
else particular to Judges. *Exhortations.*

	(Obedience to God	95.
The generall	Faith in God	11. 61.
exhortations	Patience & faith	37.



stirre up all men to	thanksgiuing to rejoyce	
	in God	95.
	Prayse	19. 43. 81. 96. 99.
	God for his glory	100. 107. 111. 113. 117. 147. 154. 155. 156. 158. 149. 150.

The particular exhortations are to move  
Judges to doe justice 82.

The Dehortations are to abstaine from  
three vices *Dehortations.*

1. From maliciousnesse & vvickednes-  
se 62

2. From Injustice 58

3. From flouting & vaunting in euill 52

In singing of Psalmes many doe find Diffi-  
culty in applying them to them selues.  
This falls out commonly, vvhen tempo-  
rall things vvwhich seeme to bee taken one-  
ly for that particular circumstance of ty-  
me vvhen the Psalmes vvvas made, are men-  
tioned: or vvhen threatenings & imprecations  
are pronounced, or vvhen protestations  
of perfection and Obedience & of  
faith are made.

To overcome all these Difficulties of applying the vvords of Gods spirit in the Psalmes unto our selues, two things are chiefly to bee remembered.

1. That it is our inward & spirituall man that doeth sing in our hearts to God.
2. That this spirituall man doeth couer & striue & fight against the carrall man, which is the body of sinne, & the armye of Spirituall enemies fighting against our salvation.

If wee remember these two observations in all the particulars, & know moreover for the generall, that the same prosperitie, afflictions & temptations which did befall to David in a bodily manner as well as in a spirituall manner, may lawfully bee understood in a spirituall manner by us, according to the Analogy of faith to befall unto our inward man, in the fight against our Spirituall adversaries: which are named Eph. 6. 12. then it will not bee difficult to us, to applye all that is sayd in the Psalmes, both understandingly, & truly,

truely, faithfully, & feelingly to our owne  
soules.

Therefore vwhen thou speakest things  
temporall & externall, thou mayest un-  
derstand things internal! & eternall, yea  
neuerthelesse things of the same nature &  
kind are to bee understood. For the pro-  
portion of faith requireth that it should  
bee so meant; And vwhen thou threatenest  
& makest imprecations, threaten thine  
ovvne selfe, & curse thy filthy man of si-  
ne, & the vvorkes of Sathan, & all his in-  
struments of malice vvithin thy selfe. And  
vwhen thou protests, lette thy spirit & in-  
vvard man protest: & if perhaps thy  
Conscience cannot testifie unto thee the-  
same things, then pronounce the prote-  
station by vvay of a vvish & prayer, that it  
may bee soe vvith thee. And vwhen thou  
speakest exhortations or Dehortations,  
lett the spirit speake to thy inferiour affe-  
ctions. Thus all the Psalmes shall beco-  
me the speechs of thine ovvne heart to  
God, or to thy selfe, to giue unto thee com-  
fort & instruction: VVhich

Which I beseech the Lord to graunt  
 to thee, & to all the Israell of God for his  
 owne name sake.  
 Amen!

## Trinuni Deo Gloria.



To bee mended pag. 48. in the first & se-  
 cond Line, reade Mercy

Judgement.

The lesser faults a judicious reader may  
 easily himselfe restore.

at fin-  
r his

& fe-

may